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IDLATRY REBUKED.



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INDIA.

ITINERANT LABOURS IN THE PROVINCE OF COIMBATOOR.

THE following facts, illustrative of the moral condition of the heathen in this part of India, are taken from an interesting Missionary journal recently received from the Rev. E. Lewis, of the Coimbatore Mission :—

Idolatry retained as an ancient custom.

Jan. 24.—Visited a village this morning to the east of Settippallium. The women of the village, on seeing me, fled in wild confusion to their houses and shut their doors. As soon as a number of men had collected round me, the women began to peep through the crevices of the doors, and, when they heard me speak in their own language, some of them ventured out. After dwelling for some time on the folly and sinfulness of idolatry, I led the people to a small hillock near at hand, which was hedged round with stones, and pointing to the idol which they daily worshipped, I pronounced it to be void of all sensibility, unable to see them when they approached, or to deliver them in times of danger. (*Page 161.*) They readily acknowledged that the idol was nothing but a lifeless stone—utterly destitute of sense ; but pleaded, in their own justification, that they had been taught to worship it by their forefathers, who, they said, were certainly wiser men than themselves.

Reverence paid to a religious impostor.

Whilst thus engaged in conversation, an aged man made his appearance, and drew nigh to the spot where we stood, keeping, however, at a sufficient distance from me to avoid pollution. When the people saw him, they made their obeisance, and saluted him with “Swamy, Swamy !” (god, god.) On being told that he, whom they thus worshipped as god, was no god, but a man like themselves, and one even spotted over with leprosy, they replied, that he was god to them, for by his powerful influence they were blessed with an abundance of rain and with healthy cattle. Whilst the people were loud in his praises, the old man held up an iron chain, about a yard in length, the links of which were not less than three inches in diameter. This chain he pretended on certain occasions to swallow, and on other occasions to hold with impunity whilst red-hot ; by which means he asserted he had power with the gods, and could secure for the people whatever good they required. The old man fearing, as I supposed, that I should lessen his influence over the people, grew very stern and angry in his looks, thus intimating his displeasure at their conduct in conversing with me. They immediately obeyed his implied command and withdrew.

Testimony of a heathen in favour of Christianity.

After my return to the tent, several persons came to see me, and some asked for books. One of them inquired, what inducement I could have to leave my home at Coimbatore, where there were plenty of good chairs, a large table, and every comfort, and travel about the country with only one chair and a small table? Before I had time to reply, he was told by a person standing by, that it was my religion that induced me to do so ; and this religion, it was added, has many excellences, one of which is, that it teaches its professors to pity orphan children, and to give them food, raiment, and instruction. After receiving tracts and portions of Scripture, the people continued with me till dark, reading and explaining them to each other.

HUMAN SACRIFICE AMONG THE KHONDS.

(From the Friend of India, June 16, 1842.)

WE have been favoured with a printed copy of the report made to Government upon the Khonds of the districts of Ganjam and Cuttack,* by Lieut. Macpherson, who appears to have been deputed by Government to make inquiries relative to this singular race, and to report upon the most feasible measures for extinguishing the rite of human sacrifice to which they are so inveterately addicted.

It is the universal prevalence of this rite which chiefly fixes public attention on their institutions. Of the national deities, the "Bera Pennoo," or earth-god, holds the pre-eminence. The earth, says the Khond, was originally a crude and unstable mass, unfit for cultivation or human residence. The earth-god said, "Let human blood be spilt before me." The soil became firm and productive, and the deity ordained that man should repeat the sacrifice and live. The sacrifice of human victims is thus the fundamental principle of his religion, the sum and substance of his creed, the condition on which alone he is supposed to enjoy the bounty of nature from season to season. Every field must be enriched with the blood of a human victim, at the time when each of its principal crops is sowed. A harvest-oblation is deemed scarcely less necessary than a spring-sacrifice, and the intermediate period is also marked by the same bloody rite, according to the promise of the season. If the health of society suffers, if its flocks perish, if wild beasts commit ravages, the wrath of the earth-god must be appeased by the blood of man. In addition to these national demands for human sacrifices, individual calamities demand the same form of atonement, and can be averted only by the same bloody rites.

The persons thus sacrificed are called "merias," and consist of Hindoos procured by purchase in the plains by the Panwas, a class of Hindoo servitors, whose chief business is to supply victims for their masters, the Khonds. The meria is brought blind-folded to the village, and lodged in the house of the abbaya, or patriarch. If grown up, he is put in fetters; if a child, he is left at perfect liberty. They are eagerly welcomed to every door, and are considered as consecrated beings till it comes to their turn to be immolated.

The following is the description which the report gives of this revolting sacrifice:—

"From these festivals of sacrifice no one

is excluded, and during their celebration all feuds are forgotten.

"They are generally attended by a large concourse of people of both sexes, and continue for three days, which are passed in the indulgence of every form of gross excess in more than Saturnalian licence.

"The first day and night are spent exclusively in drinking, feasting, and obscene riot. Upon the second morning, the victim who has fasted from the preceding evening, is carefully washed, dressed in a new garment, and led forth from the village in solemn procession with music and dancing.

"The meria-grove, a clump of deep and shadowy forest trees, in which the mango, the bur, the saul, and the peepul generally prevail, usually stands at a short distance from the hamlet, by a rivulet which is called the meria-stream. It is kept sacred from the axe, and is avoided by the Khond as haunted ground: my followers were always warned to abstain from seeking shelter within its awful shades. In its centre, upon the day of sacrifice, an upright stake is fixed, and generally between two plants of the sunkissar or buzzur-dauti shrub, the victim is seated at its foot, bound back to it by the priest. He is then anointed with oil, ghee, and turmeric, and adorned with flowers, and a species of reverence, which it is not easy to distinguish from adoration, is paid to him throughout the day. And there is now eager contention to obtain the slightest relic of his person; a particle of the turmeric paste with which he is smeared, or a drop of his spittle, being esteemed, especially by the women, of supreme virtue. In some districts, instead of being thus bound in a grove, the victim is exposed in or near the village, upon a couch, after being led in procession around the place of sacrifice.

"Upon the third morning, the victim is refreshed with a little milk and palm sago, while the licentious feast, which has scarcely been intermitted during the night, is loudly renewed. About noon, these orgies terminate, and the assemblage issues forth with stunning shouts, and pealing music, to consummate the sacrifice.

"As the victim must not suffer bound, nor, on the other hand, exhibit any show of resistance, the bones of his arms, and if necessary, those of his legs, are now broken in several places.

"The acceptable place of sacrifice has

* These districts lie between the Northern Circars and Bengal, in north lat. 21°, east long. 86°. Our nearest station to the country of the Khonds is Vizagapatam.

been discovered the previous night, by persons sent out for this purpose, into the fields of the village, or of the private oblator. The ground is probed in the dark with long sticks, and the first deep chink that is pierced is considered the spot indicated by the earth-god. The rod is left standing in the earth, and in the morning four large posts are set up around it.

"The priest, assisted by the abbaya, and by one or two of the elders of the village, now takes the branch of a green tree which is cleft a distance of several feet down the centre. They insert the victim within the rift, fitting it in some districts to his chest, in others, to his throat. Cords are then twisted round the open extremity of the stake, which the priest, aided by his assistants, strives with his whole force to close. He then wounds the victim slightly with his

axe, when the crowd, throwing themselves upon the sacrifice, and exclaiming, "We bought you with a price, and no sin rests on us," strip the flesh from the bones.

"Each man bears his bloody shred to his fields, and from thence returns straight home; and for three days after the sacrifice, the inhabitants of the village, which afforded it, remain dumb, communicating with each other only by signs, and remaining unvisited by strangers. At the end of this time, a buffalo is slaughtered at the place of sacrifice, when tongues are loosened."

It would be difficult to find a parallel to this bloody and revolting practice in the annals of the most barbarous tribe; and our Government may naturally consider the eradication of it as among the most imperative of its public duties.

THE NUKALLAMA FEAST AT ANKAPILLY.

THIS idolatrous festival, which is celebrated in the month of April, was visited last year by one of the native teachers at Vizagapatam, whose account of its observances we are enabled, through the kindness of the friend to whom it was transmitted by the Rev. Edward Porter, to present to our readers:—

As I was going to Ankapilly, I saw two beggars on the road asking alms. They had dug a hole, and put their bodies in as far as the neck: they threw dust over their heads, and placed large stones on their breasts, to excite the compassion of those who were passing by. I thought within myself, Of what use is it to give themselves so much trouble? After going a little farther, I saw four persons swinging in a wheel-car, and singing bad songs.

After I arrived at Ankapilly, I saw Mr. C. Thompson, with whom I engaged in prayer, and afterwards went out and preached to the people, and distributed tracts; and then went to the temple of Nukallama, where the people were making offerings. I saw there several goldsmiths selling gold and silver eyes made with tin and gold leaf, which the people bought and presented to the goddess as offerings. I saw also some people bringing their children and giving them cowries to carry round the temple three times, after which they left the cowries near an idol called Potoo Razoo, (the brother of the goddess Nukallama,) which was in front of the temple, and to whom they presented a drink-offering, by pouring the liquor on its head, and then worshipped it. After paying two dubs each to the door-keeper, they went in to see the goddess—an ugly-looking image of a woman as large as life—and offered worship to her.

Other persons, standing at a little distance, threw plantains, sweet potatoes, and pieces of sugar-cane, on the top of the temple, and paid worship to the goddess; while others who stood on the roof of the building took these offerings, some of which they ate, and sold the rest.

At half-past five in the evening, I went out near the temple, and saw the people bringing two large sticks, which they fixed in the earth crossways, and afterwards, with tom-toms,* brought a buffalo, and placed its head between the sticks. Afterwards they brought a sheep, and sacrificed it; then they brought a small chatty or dish, and put it near the buffalo in order to catch the blood. They then sacrificed the buffalo, and presented the chatty filled with blood to the goddess. After this a number of men came with great sticks, and kept on beating them together for some time over the head of the buffalo, to prevent other devils from tasting the blood. The people then dispersed, and a great number came around us to hear our instructions and receive tracts. At last they confessed that this worship was all vain, and that the Christian way was the only true one.

The next day we went into the temple, and saw that the goddess had not drunk the blood, as the people vainly supposed she does. We then spoke to them on the folly of such lying superstitions, and ex-

* Instruments of native music.

horted them to believe in Jesus. The idol is very large and ugly, with four hands, and large eyes. In one hand she holds a knife; in another a small box with red powder, which the married Hindoo females place on their foreheads; in another the triad, the

emblem of power; and in another a small musical instrument. I knocked the idol gently with my stick, and asked the gooroo or keeper of the temple, why it did not speak or show its power? He could make no reply, but only laughed.

In connexion with the preceding account, Mr. Porter remarks:—

This is the goddess that presides over the small-pox, and when that disease is prevalent amongst the poor natives, they make numerous offerings of goats, sheep, and fowls, to appease her wrath. How true is it that the dark places of the earth

are still full of the habitations of cruelty! Opposite this temple, we have built a Mission-house, where Mr. C. Thompson, Assistant Missionary, resides, and is daily engaged in the great work of preaching the Gospel to these perishing Gentiles.

VISIT TO HEATHEN VILLAGES IN PENINSULAR INDIA.

(From a Journal transmitted by Rev. J. M. Lechler, of the Salem Mission.)

Aug. 20.—Conversed, at Velandavalary, with some papists, who differ but in name from the professedly heathen. They were extremely bitter in their opposition. The schoolmaster, especially, was very rude, telling me he was a Christian as well as myself. I proved, however, before a crowd of people, that he had not the spirit of Christ. While speaking of the fruits of true piety, one of the people said I was right, and that Christ was the true Saviour and the true King. The schoolmaster contemptuously asked, "Has not Christ left one on earth as head of his church?" These people have only heathen books taught in their schools. Their Christian books, they said, were kept shut up in their church!

Read to them a tract on Roman Catholicism, and went on to Ideipady, where I had a long conversation with some heathen men on female education. They said, that if their wives could read they would become proud and beat them, whereas at present the husband beats the wife to ensure obedience. The people here are so ignorant that they say it is impossible for them to hear and think at the same time; thus after reading a portion of Scripture, even twice or three times, they seemed to have no idea of its contents.

At Ideipady, I found near one of the temples, a number of persons praying to the idol to send them rain, as there had been an unusual drought. I told them of the vanity of praying to wood and stone, and after some conversation, inquired if they would unite with me in asking of the only true God, rain for the ground, and salvation for their souls. They said, "Yes." I then prayed, and they were attentive.

Aug. 24.—While speaking to the people, at the next village I visited, on the vanity

of idols, a man came from Ideipady, saying that all I stated was true, for that they had been praying to their idols for some time for rain, without effect, but that directly I prayed to God he gave it. Thus the Lord does not leave us without constant proof that he is indeed the prayer-hearing God. The very same night it rained, only a few hours after they bent with me to supplicate it.

Nov. 18.—The monsoon being over again, I left Salem to-day, to visit the district to the east. At Vahipady spoke with a few people; only the schoolmaster and another man seemed capable of understanding me; the others appeared to think it not needful to know anything beyond the wants of the body. Went on to Ahtoor, passed through a large village, alighted, and sat on a stone before the school, where 15 or 20 children were learning to extol the actions of their gods, most of which are reckoned criminal when done by the people themselves, though they regard them but as pastime to their gods. They say that a crime performed by a god becomes a virtue. These are the morals learned by the young Hindoo.

The children ran away from fear, and the parents only looked at my face, clothes, &c., without appearing to pay any attention to the Word. Could we establish a school here we might soon see a difference; it would prepare the way for the Gospel, as the parents frequently sit round the school while the children are learning.

Nov. 23.—Passed a large crowd busily engaged admiring the feats of a rope dancer. On seeing me they all came away. I spoke to them for some time, gave away some catechisms, &c., and went to my apartment for the night, which I found to be a little idol-temple; my bed being placed close to

the swamy (god). This is esteemed a great privilege.

Nov. 25.—While speaking to a large concourse of people, a young Brahmin said he wished to ask me a question, but added, that I must not get angry, but do as He did who, when the Jews reviled and ill-treated him, bore it all patiently. Glad to find one who had read the Gospel, I directed my conversation to him, when I learned that he

had obtained a Gospel from Mr. Walton some time since, and that he was acquainted with many of the miracles, &c., which he seemed to admire. He put many pertinent questions, and followed me to my tent, remained during prayers, and then begged to have a Christian school established in his village. I should like to comply with his request, as he seems likely to make a good master.

INFLUENCE AND EFFECTS OF THE GOSPEL IN TRAVANCORE.

(From the Rev. John Abbs, Neyoor, July 19, 1842.)

I HAVE reason to believe that the word of God is silently producing good effects on the hearts and consciences of some of our hearers. We cannot speak of such general awakenings of mind to the truth of the Gospel, as those which have been witnessed by our dear brethren in the Navigators Islands; yet we do not doubt that the principle of grace has taken deep root in many places where, at present, it is scarcely perceptible. We are sometimes agreeably surprised to discover evidences of a good work begun where it was least expected; and we cannot but hope, that, in the last day, many will be found on the right hand of the Judge, of whom little was known on earth beyond their modest and unblamable conduct, and their strict attendance on the means of grace.

There are many circumstances in this country which tend to prevent that open manifestation of the power of the Gospel which we should rejoice to see. The native government is decidedly heathen, and, as such, opposed to the spread of Christianity; while the Europeans of rank and power behold our efforts with indifference and distrust. Our opportunities of conveying instruction are necessarily circumscribed by the existence of caste, and its distinctive customs, which militate against the general association of the people. None of the chief men or rulers of the land have yet professed an attachment to Jesus; while the habitual servility of the lower classes frequently hinders them from disclosing their views and feelings on the subject of religion. A stranger, who might superficially behold the effects of Missionary labour here, might think there was every thing to depress our minds, and nothing to cheer us in our course: it is only by repeated observation and close investigation, that he would be encouraged to believe, as we do, that the Lord is prospering the work of his servants, and blessing them above "what they can ask or think."

It must be confessed, indeed, that we

see not those signs which would lead us to anticipate the speedy and universal conversion of the nation to the faith of Christ; yet we are confident, that Scriptural knowledge is working gradually and effectually, and that the Lord is fulfilling his promise, "I will take you one of a city, and two of a family, and I will bring you to Zion. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." I can refer in my mind to instances where the Sabbath, which was once "a weariness," is now honoured as the day of God: where people who were once the dupes of idolatry now desire to hear the message of mercy, and weep under its proclamation; and where persons, rude in speech and appearance, declare that they esteem Christ as their parent, and look to Him daily for a blessing. I have seen some of our poor people manifest deep feeling at the mention of a Saviour's love, and I have heard others express resignation and dependence in the prospect of death. Some of our youths are, at least, the subjects of thought and inquiry; and, considering their circumstances, are more desirous to know the meaning of the Scriptures, than many of their own standing in enlightened countries. When we contemplate this improving state of things, may we not, even in the absence of more decided evidences of regeneration, hope and believe that a more encouraging period is approaching, when this land "shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea?"

It must not, however, be supposed, that the truths which we teach have no influence on the minds of those who, although they accidentally hear of the glad tidings, still continue in heathenism. On the contrary, there are many both of the Soodras, and the trading castes, who endeavour to palliate their neglect of our public worship, by affirming that they serve one God only, and read the Scriptures of the Christians in their dwellings. Such will not scruple to acknowledge the truth and excellence of

Christianity, although they wear the marks, and adhere to the worship, of idols. By some, enough is known of the absurdity of heathenism, and the avaricious character of its priests, to awaken disgust and excite indifference; yet as they know that they would have to encounter disgrace and trouble if they united with our people, they continue to halt between two opinions, and are not sincere in their attachment either to God or Baal. It is awful to think of the state of such persons, who, after having had the way of life set before them, are withheld by custom, caste, or prejudice, from believing with the heart unto salvation. May the Lord give them such a perception of the value of heavenly treasure, as will induce them to forsake all and follow the Saviour!

I am inclined to think that Hindooism, and the other false religions which are established here, will be overthrown, partly by the efforts of their own supporters, in the same way as popery was subverted in Eu-

rope at the Reformation. The selfishness and worldly-mindedness of carnal priests must expose their systems to the contempt of the multitude, and only require some daring spirit to burst asunder the chains of custom, and to declare war against error and imposition. The general feeling against Brahminism is much stronger than that exhibited against supposed oppressive forms of church polity in our own country; and it would appear that if the people were accustomed to think and speak with independence, the honour and power of idol-priests would be altogether annihilated. There is something here which hinders the crisis from approaching. When that is taken away, Brahminism will not, cannot stand. May it be the aim of your Missionaries to watch the progress of events, and aid in the diffusion of knowledge, resting assured that He, to whom the kingdom belongs, will assert his right to reign, and not suffer us to labour for nought.

PROGRESS AND PROSPECTS OF CHRISTIANITY AT BERHAMPORE.

(From Rev. T. L. Lessel, Berhampore, June 30, 1842.)

Pledges of a future harvest.

IN now adverting to the actual fruit of our labour, it is my privilege to speak of something more tangible than it has previously been in my power to do; and sure I am that the Directors will be as happy to receive, as we are to give, the tidings of any conversions among the people of this country. I refer to the pleasing work, which the Lord appears to have commenced, in the little colony of agriculturists who about two years ago came with their families from some distance, and whom we permitted to settle on our asylum farm. The conversion of these people has, from the first, been an especial object of our solicitude, our prayers, and our efforts. They have been fully taught the leading doctrines of Christianity: every Sabbath-day, in the public services of the sanctuary, their hearts and consciences have been plied with the invitations of the Gospel; and the daily morning and evening ministrations of the resident catechist have all been made instrumental, by the blessing of the Divine Spirit, to the conversion of not a few among them.

Increase of the church.

On the 17th of this month five men, and the wives of two of them, after giving satisfactory evidence of conversion, were, with their children, publicly baptized in our English chapel, in the presence of European and

native spectators. Considering the depths of degradation from which the natives are beginning to emerge, it cannot be supposed that these new converts, under their Christian training, have the strength or the stature of European converts. Like children beginning to walk, they are in danger of stumbling at every step they take; yet, I believe, religion has taken possession of their hearts: they show a strong desire to increase in the knowledge of Christ, and to feed upon his word—though adults, they are all learning to read that word; while they manifest a disposition to follow whithersoever it leads. May the good Shepherd keep them from falling, and at last present them faultless in heaven! Five other adults from the same community, and partaking of the same character, have come forward as candidates for baptism. Our native church now contains upwards of twenty members. Beholding such signs of the grace of God, who would not feel like Barnabas in reference to the believers at Antioch?

In all this we have conclusive testimony that God is with us; yet how little is it to satisfy the soul when contemplating so many millions of human beings still unconverted and therefore unblest! May the Spirit breathe on this great valley of dry bones, and cause them to stand up, as trophies of his grace, an exceeding great army.

General state of the people.

While God has been crowning our efforts with success in one department, He has not privileged us to receive any conversions in connection with our Bazar, or opening-air preaching. In this department, by the almost daily preaching of the Gospel, God may be said to be stretching out his hands all day long to a disobedient and gainsaying people. Their own expedients are so cheap and easy for obtaining pardon of sin, and, according to their sacred books, the penal consequences of sin in a future state are so temporary and light, that they move on, little affected by the proclamation either of the terrors or mercy of the Lord. The Hindoo is surrounded by millions holding his own belief; and his favorite maxim is that in going with the multitude there is safety. To attempt to make him even serious on the subject of sin, is not easy; there is nothing in his own religion calculated to do it—nothing that holds up sin as an object of Jehovah's abhorrence. They look upon their deities as sporting with sin; they regard it as a plaything, and their grand religious days as the principal seasons of pastime.

Prospects of ultimate success.

I do not refer to these things with despondency, far from it; much has been done and is still doing, in preparing the way of the Lord for a triumphant entrance into India, when in conversions the little one, the unit, shall become a thousand. May the churches, and we their messengers, be excited to more of that prayer which hath power with God, and in connection with which India shall be annexed to the spiritual domains of Christ! That the current of events is beginning to run in this direction is perceptible. By the spread of science as well as of Christianity, the confidence of the natives in their own religion has been much shaken; and every time that the missionary or the native preacher proclaims the Gospel, the fabric of Hindooism receives from the sword of the Spirit an additional wound. The natives admit that their religion is a falling one; it has no missionaries, no advocates, to plead its cause. The natives are well aware of the advance that Christianity is making; and, from the hold it has taken of the minds of so many of their youths, as a science at least, they feel that they cannot stem its progress.

SOUTH SEAS.

VISIT TO THE ISLAND OF MAIAOITI.

(From a Journal transmitted by the Rev. C. Barff.)

Kind disposition and ardent piety of the natives.

April 19, 1841.—Reached this little island about noon, and for once was enabled to anchor in the confined and intricate harbour. The people kindly came to assist us in landing, and we found them all well and living in peace.

April 20.—I held a meeting with the principal native Christians to arrange the proceedings of our May meeting, and to select the different speakers for the occasion. Visited the sick and aged in the afternoon, to converse with them on eternal things.

April 22.—In the forenoon met in the chapel, where there was a very full attendance, to read the report. Maopi's son, Taunma, was chosen president of the meeting. Tamore commenced with reading a portion of the Scriptures and prayer. The report announced that 655 bamboos of oil had been collected for the spread of the Gospel. The speakers, twenty-eight in number, were very earnest and energetic. The substance of their speeches consisted of expressions of gratitude to God for the blessings of the Gospel and deliverance

from the miseries of heathenism, and the utterance of a desire that the peaceful reign of Jesus might ever continue among them, and spread through the wide world. They exhorted one another to contribute their mite without grudging. The young president conducted the meeting with much life and energy, and the proceedings terminated with prayer.

Religious and social meetings.

In the evening met the candidates for communion, thirteen in number, and addressed them from Rom. xii. 1, and afterwards carefully examined them as to their knowledge of divine things, and experience of the power of truth upon the heart. It was gratifying to see so many of the young as appeared upon this occasion, in earnest for the kingdom of God.

April 23.—Early in the forenoon, the school-children assembled in the chapel, about 120 in number—70 girls, and 50 boys. An address was delivered to them from Ps. xxxiv. 11. Several repeated chapters from memory. Their improvement generally in reading and writing was very commendable. After prayer, the children walked in

procession through the settlement, with their flags: all were neatly dressed in European costume. The entire of the inhabitants of the little island afterwards sat down to a plentiful feast. Many animated and excellent speeches were made on the occasion, and perfect harmony and good feeling prevailed. These annual festivals in commemoration of the introduction of Christianity are anticipated with great pleasure by all classes. The feast closed about four in the afternoon, with prayer and praise.

In the evening met the communicants preparatory to the reception of the sacrament. Thirteen were received to church fellowship, chiefly young persons who had been trained up in the schools. It was gratifying to see so many drawn to the Saviour, and willing to consecrate themselves to his praise.

Attention to religion, and zeal in the cause of Christ.

May 12.—Again in Huahine. Attended the early prayer-meeting this morning for the spread of the Gospel, which was well attended. At the forenoon service, the chapel was greatly crowded. Fareraau, one of the deacons, read the Scriptures and prayed, and I addressed the people from

Isa. xlii. 8. All the people were remarkable neat and clean, and presented an interesting appearance. The mission-family and the Chiefs sat down to a plentiful entertainment in Mahine's house.

May 13.—The chapel this morning was well filled. Arihi was as usual chosen president of the meeting, and conducted himself with much life and energy in his situation. The meeting commenced with prayer by Haperaa, a hymn was sung, Hani read the report of the subscriptions of the children, and Pai reported the contributions of the ten districts. There were forty-four speakers, many of whom delivered their sentiments with great energy and feeling. They dwelt chiefly on the gratitude which was due to God for the temporal blessings of the Gospel, and particularly for the great salvation it reveals. They expressed their wonder at the progress of the Gospel, during the past year, through the group of islands around us, and declared it as their determination never to forsake a cause which has the only true God for its author and finisher; deeply lamenting at the same time, that some had withdrawn their support from it. The meeting closed towards evening with prayer and singing.

SOUTH AFRICA.

CONVERSION OF AN ENGLISHMAN IN A HEATHEN LAND.

AMONG the pleasing fruits of a collateral nature, constantly resulting from the blessing of God on the labours of our devoted Missionaries, in various parts of the world, the following is mentioned in a recent letter of the Rev. Henry Calderwood, transmitted from Cape Town, where he had for a limited period officiated in the absence of Dr. Philip:—

I HAVE had the very pleasing duty of baptizing a soldier, who but lately was much opposed to the truth. He left England a devotee of folly and sin, though not in a state of ignorance. The prayers of pious parents and relations followed him, and the Lord heard them. He has attended Union Chapel for the last four months. That grace, which he despised in his native land, has found him out here, and subdued his heart. He is an intelligent young man,

and now exhibits a very pleasing state of mind. He, and another soldier, also decidedly pious, but formerly the very reverse, are to be received into church-fellowship at the next church meeting. These are some of the fruits of Missions, which England receives back again as part-payment for her Missionary exertions. Many of our fellow-countrymen will bless God to all eternity, that Missionaries had gone forth before them into foreign climes.

ACCOUNT OF A VISIT TO STATIONS IN THE NORTH.

(From Rev. James Read, Kat River, July 5, 1842.)

My tour with Dr. Philip has been to me one of the most important and most delightful I have ever had. It has not been my lot to visit a barren wilderness, as it was when I accompanied my late friend, Mr. Camp-

bell, in 1813; and again, in 1816, when I commenced the Lattakoo Mission. Excepting the small spot called Klaar-water, now Griqua Town, all was then, in a spiritual sense, a waste howling wilderness. We

heard the war song; we saw the most grievous scenes of heathenism and barbarism; but we have now been called to behold many parts of these formerly solitary places made glad, and deserts rejoicing and blossoming as the rose.

We have seen wonders of the results of the Gospel among the Basutos, Batclappees, Barolongs, and Griquas. Nothing could surpass the pleasure we experienced in visiting the French stations, where churches have been established among the Basutos; and the people, old and young, display the greatest eagerness to be able to read the Scriptures. If any thing could exceed those in interest, it was the schools and general state of things at and around Griqua Town, and the great success of the native teachers. Their number, intelligence, general character, zeal and activity, all far surpassed our most sanguine expectations. Scarcely any thing that can be said will afford an adequate idea of the state of the Mission at Griqua Town, through the indefatigable labours of the brethren Wright and Hughes.

My visit to the Kuruman, the former scene of my labours, and the meeting I had with my old friend and brother, Hamilton, with whom I commenced the station, were indescribably interesting. My meeting also with many old friends, some of whom are

now members of the church, was fraught with peculiar delight. Most of these had formerly been children in my school; and, as some of them stated, the first good impressions were made on their minds in those days. To them, and to myself, this renewed occasion of intercourse was a source of unbounded joy. Some of them said, "Sir, do you not recollect preaching such and such a text, and making such and such remarks? I have never forgotten it. Do you not recollect the last advice you gave us?"

But even the scene at Kuruman was not to be compared with that of my meeting with Matebee, Mahuta his wife, his converted children Jantzo, James, Boyong, and other numerous relations and friends of the Chief, and very many others with whom I had been most familiar, but whom I left in 1819, in a state of the greatest darkness and indifference to the Gospel; yet on whose mind, according to their own declaration, impressions were then made which never wore away. My feelings were not to be described when I found three of Matebee's sons-in-law, and many other young chiefs and others, who were formerly in my school, now not only members of the church of Christ, but native teachers and preachers, using all their talents and influence to support and spread the Gospel.

EVIDENCES OF DIVINE FAVOUR AT LATTAKOO.

(From Rev. William Ross, Lattakoo, Jan. 20, 1842.)

I HAVE translated into Sichuana, a part of the "Flower Gathered, or History of Henry Packman Smith," and read it to the young people on the station: they received it with very great interest, as being the first tract particularly directed to the young. The remaining part I intend as soon as possible to translate and publish. From the young generation much may be expected. Let us pray that the Holy Spirit may sanctify all their instructions, and mould them according to the will of God, for his own honour and glory, and future service.

Two months ago, when all my brethren had gone to the interior and out-stations, I began to preach in Sichuana; and ever since I have occasionally repeated the attempt. Oh! that the spirit of holiness may be abundantly bestowed upon me, that my closed lips may soon be fully opened to tell the heathen concerning a crucified Saviour, and that my weak endeavours to praise him may be abundantly increased. I see daily more cause of being humble, patient, and persevering, always abounding in the ways and work of the Lord, foras-

much as I know my labour shall not be in vain in the Lord.

It had been a cause of grief, but of grief leading to fervent prayer, I believe both with the Missionaries and people, that there seemed to be a falling-off of spiritual religion among them, which was succeeded by a formal observance of Christian duties; but I am happy to state, there are now some visible manifestations of a refreshing season from the presence of the Lord. At a late period we were cheered by the public profession of Christianity on the part of the Chief Matebee, and a few others, and on the first Sabbath of this month about thirty persons were baptized, fourteen of whom were also admitted to the ordinance of the Lord's Supper. The rest were children belonging to the baptized adults. One young man, named Sederas, commonly called Baba, was formerly so wicked, that among other things he threatened to shoot his own father. On this occasion he was apparently so humbled and sorrowful for sin, that he dared not look up; and frequently he seemed to be altogether over-

powered. He is now very circumspect, and he, with some other excellent young men, have determined to devote themselves to the work of teaching among the heathen. He and his companions frequently met with me in our house, and seem very anxious to be instructed. On the Friday after the ordinance, the day for inquirers meeting as candidates for membership, no less than ten again appeared. Our prayers have been answered, our hopes more than realised, and for the present, the kingdom of Christ seems prospering. Although our dear brethren have frequently met with great opposition, and have been refused a hearing in several places around, and even in the interior have not met with all the success that was at first anticipated, the work of the Lord is evidently among us.

On our arrival here, the New Testament was received with exceeding great joy, and even those who do not profess Christianity

are now seen among the readers on the Sabbath, making use of this invaluable treasure. Ever since we came, I have regularly met and read with them, and it is a pleasure to me to state the marked proficiency and improvement hundreds have made, both at the station and the outposts. Many who, not long since, were lisping the letters and small syllables, are now excellent readers of the word of God. Almost all desire to obtain this valuable acquisition; and it is both pleasant and profitable to witness such meetings commencing and concluding, as they do, with earnest invocations for the divine blessing. The persevering diligence of the natives in learning to read, especially on the Lord's day, surpasses any thing I have ever seen even in my native land. May that Word, which is calculated to make wise unto salvation, be eminently blessed to the salvation of all who know and peruse it!

VISIT TO HEATHEN TRIBES NORTH OF LATTAKOO.

(From Mr. R. Hamilton, Kuruman, Jan. 20, 1842.)

God is still blessing his word here and at the out-stations. On the first sabbath of this year fourteen were received into the church—eight belonging to the station, and six to the station at Amhana; and five who had been separated from the church were again received, as wandering sheep returning to the fold. A number more on the station have since come forward, professing a desire to forsake sin and seek the salvation of their souls. They are brought together every week to receive farther instruction.

Lately we have had a better attendance at all our meetings than formerly. I hope that God is about to bring in great numbers, both here and at Amhana, to believe and be saved. Morisanyane, the native teacher at Colong, was here lately, and informed us that at his station ten were waiting to be baptized, and that in his school there are 120 children.

In September last I went on a preaching tour, and I now send a few extracts from my journal.

After visiting the town of Matebee, who is now a Christian, I came in a few hours to a village, whose chief had removed away from the praying people at Umbahala. Having unyoked the oxen, I went to the chief, and told him that I had come to preach the gospel to him and his people. He said that I should not, for he hated that word; it made wives leave their husbands, children their parents, and subjects their chiefs. Matebee, he said was dead, and

all who believe must put away their young wives; and besides, all the sickness in the land came from that word.

I conversed with him a long time respecting God, the soul, and eternity, but to no purpose, as he said that there was no God, that man had no soul, and that the dead would never rise. I asked him to let me preach once, as it would be a long time before I should come again. He said if he granted this, another would come and ask the same thing; and the consequence would be, that he should drive all the people away.

Passed on to the town of Matlabane, containing upwards of three thousand people, where I was told by the chief that his people would not come to hear me preach, and they were determined not to hear. As there were a number of persons present, I said I should speak a few words to them; but as soon as I began, a scene took place the like of which I have never seen in Africa in the darkest days. The men started up and ran to a distance, the women clapping their hands, mothers dragging away their children as if I had been a lion, and others blowing on reeds. Of course I could not proceed. A dance then began near the wagon, and was kept up to a late hour. This truly is rejecting the gospel, which these people have heard since the mission first began; but the grace of God can yet call them out of darkness. The chief asked me if it was true that Matebee was baptized? I told him it was

true. On this he hung down his head, and spoke as if Matebee had been dead. Three of our church members live in this town; but, as might be supposed, are much persecuted.

Passed next day farther on for the town of Makalla, chief of the Marutse; spent

Saturday and the Sabbath among these people, and was well received by the chiefs. Preached to about two hundred each day, but how few in a town of five thousand inhabitants! I next preached at Touns, and the two out-stations, and then returned home.

FORMATION OF AN AUXILIARY AT COLESBERG.

(From Rev. T. Atkinson, Colesberg, July 13, 1842.)

THE people under my care are advancing in knowledge, and some afford evidence of being the subjects of renewing grace. The visit of Dr. Philip and his fellow-travellers, Mr. Read, sen., of Kat River, and Captain Fenning, a pious officer from India, has, I trust, been productive of good. They arrived here on the 27th of May, and left us on the first of June. On Sabbath-day, the 29th, we had unusually large congregations, and many could not find room within the doors. Mr. Read preached in the morning and evening, and Dr. Philip in the afternoon.

On the following Tuesday evening, we had a crowded Missionary meeting, the first ever held in Colesberg. The objects of the meeting were, to give the people an opportunity of hearing of the progress of the work of God at the various stations in this

country; to inform them of the state of the Society's funds; and to ascertain what they were willing to do towards assisting the Society, and providing a chapel for themselves. It was a very encouraging meeting; the interesting addresses of Dr. Philip, and our other friends, were listened to with great attention; and many expressed their readiness to do all they could towards the erection of the new chapel. Such was the interest, that afterwards, when the question was put, That an Auxiliary Missionary Society should now be formed, they all rose, both men and women, and held up their hands. I was extremely pleased with the good feeling they manifested; and I trust that Dr. Philip's visit will long be remembered with feelings of pleasure and of gratitude to God.

THE MALAGASY AT MAURITIUS.

(From Mrs. Johns, dated Port Louis, April 16, 1842.)

WITH regard to our prospects here, I have visited some of the Malagasy, and find them all friendly and evidently pleased to see me; and when I talk to them, or invite them to hear the preaching, they freely assent, although they do not yet appear to feel any strong desire for spiritual blessings. Rafaravay visits them in their houses, frequently reads and talks to them, and prays with them: with this they declare themselves pleased, yet she is discouraged, because, when closely pressed, they seem to shrink from the subject.

We had the ordinance in Malagasy last Sabbath for the first time. There were present about twenty communicants, besides the refugees and ourselves. We all felt it a very interesting meeting. James commenced with reading and prayer, and a few introductory words; Mr. Johns then gave an address, and after that the ordinance was celebrated. All present appeared deeply interested. Many of the Malagasy attend the services in the chapel. Mr. Le Brun, who regularly officiates, also preaches

every Tuesday evening in the Malagasy school-room, chiefly to the Creole children of Malagasy parents. We intend this week to commence a prayer-meeting in the houses of the Malagasy.

April 20.—Rafaravay continues to visit the Malagasy, to read and pray with them, but she is very anxious to go to Madagascar with Mr. Johns. She pleads, and argues, and weeps, and we scarce know what to do with her. We certainly are much pleased to see the zeal and faith which she manifests.

The other day, she earnestly entreated Mr. Johns to take her with him the next voyage. He said to her, "I rejoice to see your desire to go, but I could not take you, and leave you by yourself unprotected and exposed to suffering: I will do all I can to find your husband, brother, or nephew. It is said they have all revolted, and are somewhere between Ambongo and St. Augustine, and, if I can find where they are, you shall go to them." "Oh," she said, weeping, "do not keep me back on that ac-

count; do not hinder me from going because I am a woman; let me be a messenger, to tell Madagascar about the Son of God. There are many teachers here, and if there is but one person on the coast of Madagascar, crying, 'Come over and help us,' let me go." I think the illness of Mr. Johns, and his wish to go again, have strongly impressed her mind. She told me yesterday, that to see his love to Madagascar made her very reluctant to remain at Port Louis; and she adduces many passages of Scripture as arguments to gain our consent.

April 22.—Last night we had a meeting in a Malagasy house, and it would have delighted our friends in England to see us. We proceeded towards Grand River, and turning up a rough wild path, immediately under the rock on which stands the signal-post, we saw the house: the women ran to welcome us, and brought chairs for us to sit out of doors. It was a beautiful evening, the air mild and pure, and a de-

lightful view of the port was presented to our view. The people leave off work at four o'clock, then have dinner, and clean themselves for the evening. About six o'clock they collected, and we then went into the house. There was a sort of covering on the floor, formed of nice clean mats, from Madagascar; a table covered with a very white cloth, and two bottles for candlesticks. The house was divided into two parts, each part was full, and many more were obliged to stay outside. Besides Mr. Le Brun, Mr. Johns, and the refugees, more than forty Malagasy, and their grown-up children, were present. Mr. Le Brun addressed them affectionately, giving a short outline of the creation, fall of man, redemption by Christ, &c. A prayer was then offered, and we sang a hymn in French. Then Mr. Johns addressed them in Malagasy, and we closed by singing a Malagasy hymn. I never saw a more attentive congregation, and never felt more delighted.

DEATH OF MRS. MUNDY, AT CHINSURAH.

SELDOM have we been called to discharge a more painful duty than that of recording the death of this truly excellent and devoted woman, whose removal from the scene of her most useful and benevolent exertions cannot but be regarded, by every friend of missions, as a peculiarly trying and solemn dispensation. In briefly referring to the christian character, public labours, and last hours of the departed, we shall adopt a portion of the very interesting account which has been furnished by her sorrowing husband; to whom we embrace the present opportunity of publicly offering that expression of our heartfelt sympathy and condolence, which, we are assured, will be very largely responded to by our friends throughout the country.

"On her arrival in India," observes our brother, Mr. Mundy, "in November, 1832, she applied with great diligence to the acquisition of the native language, and established a small native female school in the vicinity of her residence at Chinsurah. This, however, afforded her but little hope of usefulness; and her attention was soon directed to the Portuguese population around, many of whom she saw were perishing for lack of knowledge. She began her school amongst them with only four children, and many months rolled away before she could number sixteen; but by the blessing of God on her diligence, unwearied efforts, and fervent prayers, she has been enabled during the last three years to look

upon seventy smiling faces, surrounding her in her own and her infant school. That she was ardently attached to the schools, those who know her best will bear ample testimony. Her whole soul was in her work: she loved the children, and was beloved by them; and for their welfare she was willing to live and ready to die.

"Her labours were in general of a far more self-denying character than even her most intimate friends apprehend. Her constitution was naturally weak, and she suffered and worked under such a variety of bodily infirmities as would have restrained the ardour of many persons. Although she was frequently indisposed to a considerable extent, yet she had never any serious attack until that fatal one which has now, in the providence of God, released her from all her sufferings on earth, and introduced her to the plenitude of divine bliss. Her sickness first made its appearance in the month of April last, and terminated all her sufferings and sorrows on the 7th July. Her end was emphatically peace. She knew well that death was approaching, and frequently mentioned it to me and other friends—yet very delicately, as she saw it was a painful topic to others, though not to herself. As she lived, so she died, full of the confidence of christian faith and hope."

Our missionary brethren, the Members of the Calcutta District Committee, expressed their sentiments and feelings on the occasion in a resolution, which we deem it due

to the memory of this honoured saint of God, to subjoin:—

“Resolved,—That this Committee have heard with unfeigned regret of the demise of their much esteemed friend and fellow labourer, Mrs. Mundy, of Chinsurah. The removal of missionary labourers, so eminently useful as Mrs. Mundy, is always a matter of deep sorrow to those in the field, especially in such a climate as India, and amongst such a people as the Hindoos, where there is so much to depress and try the faith of all, but

especially of those who, like our departed friend, were engaged in the work of female education.” When, therefore, one like Mrs. Mundy, who has devoted her time, talents, and property, to promote the cause of Christ in this land, is removed, the Committee would record their heartfelt sorrow, and pray the Lord Jesus Christ, the Head of the Church, to raise up many who will follow in her footsteps, as she followed Christ in devotedness, zeal, and love to souls.”

DEATH OF MRS. HENDERSON IN DEMERARA.

WHILE, in the East, our faith is severely exercised in witnessing the removal by death of one after another from their spheres of christian service, the hand of God is seen, still adding to the trials of a similar nature, with which we have been visited in connexion with our Missions in the West. The deeply-regretted event we now take occasion to announce, and which, we feel persuaded, will, in common with the Directors, be regarded with sincere sorrow by every friend of the Society, has been intimated in a letter, dated in August last, from the Rev. Charles Rattray:—

“I now write to communicate the afflictive intelligence of the bereavement of our

brother Henderson, whose beloved wife and devoted helper in the work of the Lord, was called to her eternal rest on the morning of the 13th instant, leaving her bereaved husband and two dear children to our sympathy and prayers. Our brother has been mercifully and graciously supported both in body and mind throughout the whole period of the trying affliction. He was much comforted by the manner in which our departed sister was sustained under her sufferings, and the evidence she afforded of her faith in Christ as she looked forward, with patient and cheerful resignation, to the end of her affliction. Such continued to the last to be the happy and peaceful state of her mind.”

ACCIDENT TO THE REV. C. D. WATT.

WE deeply lament to state that our esteemed Missionary brother, the Rev. Charles Davidson Watt, lately arrived from Demerara, has suffered a most serious accident while travelling in Wales on behalf of the Society. In the early part of last month, he was on his way from Bridge End to Cowbridge, and had nearly concluded his journey, when the vehicle, in consequence of a wheel falling off, upset; and Mr. Watt, being thrown with great violence on the ground, received a compound fracture of the right leg, and a simple fracture of the left thigh, together with some severe contusions on the head and body. The deplorable occurrence immediately became known to friends in the neighbourhood, and every attention, that professional skill and christian kindness could suggest, was bestowed upon our friend. At first his sufferings were excruciating, and fears were entertained that the frightful injuries which he exhibited would prove mortal; but, on the following day, (October 6th) there was less ground for such apprehension; and, we are thankful to say, the accounts since received hold out a strong hope of his early recovery. Our brother, we are assured, is bearing his trial with exemplary fortitude and serenity; and, in the extremity of anguish, has given convincing evidence of the power of the Gospel to sustain the mind under every emergency. Mrs. Watt was in Scotland when the accident occurred, but proceeded to Cowbridge a few days after. While commending our afflicted friends to the commiserating sympathies and fervent prayers of the churches, we cannot fail to express our grateful sense of the abundant and unwearied kindness with which Mr. Watt has been treated in the place of his involuntary sojourn.

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following, viz. :—

To Z., for a parcel of goods for the Bechuana Mission; to "Anonymous," for a box of work, &c., for female education in China; to Mr. and Mrs. Ibotson Walker, for 40 yards of fustian and various articles of clothing, for Mr. Moffat; to X. Y. Z., for 21 vols. of books, for Mr. Vogelgezang; to the Misses Jinkings, Maidstone, and friends, for a box of clothing for the Bechuana Mission; to Miss Bumpstead, for a quantity of Reports, &c.; to the Young Ladies' Working Society, Mevagissey, Cornwall, for a box of articles for Rev. J. W. Gordon, Vizagapatam; to Mrs. Smithers, Camberwell, for a parcel of clothing for Mr. Moffat; to Mr. S. Theobalds, Purleigh, for Evang. Mag.; to Mrs. Caster-ton, Dalston, for a parcel of clothing, &c., for the South Seas; to C., Brompton, for a quantity of clothing, needles, "Jay's Prayers," &c.; to Mrs. M'Neil, and a few friends in Elgin, for a box of clothing for Rev. J. Munro, South Africa; to Mrs. Kidd, Scarborough, for a parcel of scissors, needles, &c., for the schools under the care of Mr. Moffat;

to M. C. and friends, Brixton-hill, for a box of articles for the orphan asylum at Vizagapatam; to the friends at Barbican Chapel, for 225 garments for the orphan children in Mrs. Gill's school, Rarotonga; also, to Master and Miss Saddington, for slates and pencils for ditto; to Miss Evans, and the scholars connected with the Sunday-school, Bideford, for a parcel of goods for Mrs. Moffat; to Mrs. Morris, Colchester, for a parcel of clothing for ditto; to Mrs. Crichton, for a truss of wearing apparel for ditto; to T. C. W., for a parcel of drapery for the Mission in Caffreland; to Rev. J. N. Gouly and friends, Brighton, for two cases of wearing apparel and other useful articles for Mr. Moffat; to Miss Edkins, Campden, for a small bale of useful articles for ditto; to Mrs. Webb, for a parcel of usefular-ticles for ditto; to R. Maynard, Esq., for a parcel of muslin dresses; to the girls' school, Great George-street Chapel, Liverpool, for a parcel of clothing, &c., for Mr. Moffat; to Mrs. Mulbray, for a box of clothing and useful articles; to Mrs. Burder, for a small parcel for Cape Town; to Mr. E. Kendall, for Evan. Mag.

MISSIONARY CONTRIBUTIONS,

From the 1st to the 31st of August, 1842, inclusive—continued.

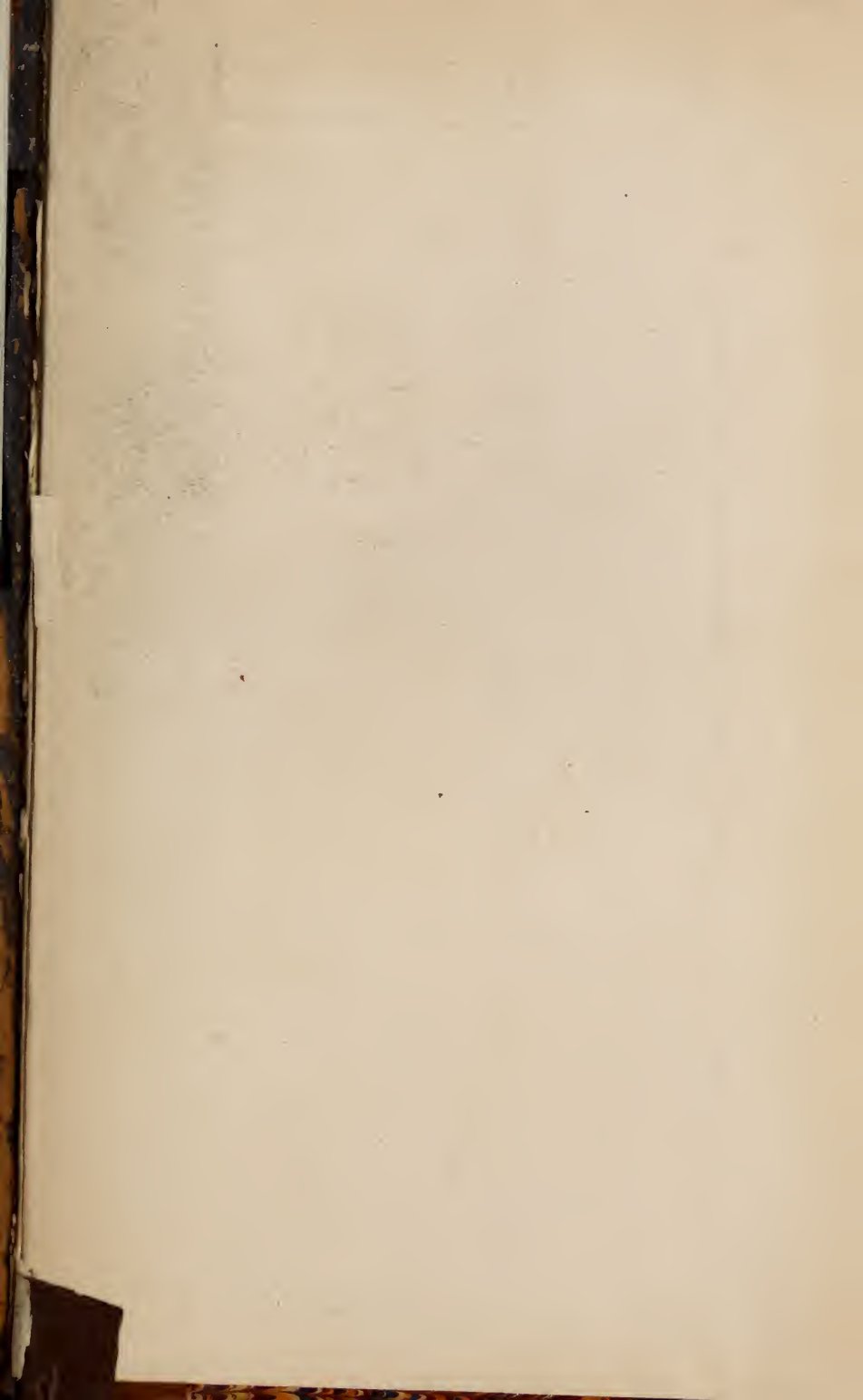
IRELAND.		£ s. d.	£ s. d.
Hibernian Aux. Soc. for the Widow and Family of the late Rev. John Williams—			
J. M. Bale, Esq.	1 4 0	J. C. Larminie, Esq. ...	1 0 0
C. Banks, Esq.	1 0 0	Viscount Lorton.....	10 0 0
J. Bessonet, Esq.	1 0 0	G. H. Maunsell, Esq. ...	1 0 0
R. Binney, Esq.	3 0 0	Rev. R. H. Nixon.....	2 0 0
Mrs. Robt. Chapman	1 0 0	Bishop of Ossory (dec.)	10 0 0
Rev. W. Cleaver.....	1 0 0	Rev. J. Radcliffe, and a few friends, Derry	1 0 0
M. Collis, Esq. M.D.	1 0 0	Mrs. Rawson	1 0 0
B. Darley, Esq. M.D.	1 0 0	S. L.	1 0 0
J. D'Olier, Esq. LL.D.	1 0 0	Rev. W. Stokes	1 0 0
(dec.).....	1 0 0	Rev. Dr. Singer	1 0 0
Mrs. L Eddowes, Shrewsbury	0 10 0	Mr. Sergeant Warren	5 0 0
M. Franks, Esq.	1 0 0	Mrs. Williams, Shrewsbury	0 10 0
Mrs. Franks	1 0 0	Wexford and Ardcolme Church Missionary Society, per Miss Lyster	3 15 0
Mrs. Jessop	2 0 0		
		York-street Chapel Association, including W. Alexander, Esq., 2l. Lady Shaw, ll. and H. Leachman, Esq. ll.	20 0 0
		Less exps. 6l. 10s. 10d.	67 8 2
		Dublin, Zion Chapel, for the Nat. Girl Wilhelmina H. Cooper, balance for two years.....	1 7 0
		ST. PETERSBURGH.	
		Mr. Mirrielees, for the Nat. Girls at Benares, Mary and Frances Elizabeth Mirrielees	6 0 0

From the 1st to the 30th September, 1842, inclusive.

Lady Shaw	5 0 0	Cheshire.		for Female Education in India.....	6 15 0
Miss Hardcastle.....	21 0 0	Altrincham	29 10 0	9l. 10s.	
A thank-offering, Y.....	0 2 6	Cumberland.		Gloucestershire.	
Legacy under the will of the late Mrs. E. B. Barrett, less duty	90 0 0	Penrith	38 19 0	Aux. Soc. on account ...	60 0 0
Albany Chapel, Regent's Park, Sunday-school ...	3 7 4	Devonshire.		Legacy of Miss Bennett, late of Kingswood, near Wootton.....	10 0 0
Holywell Mount Juvenile Auxiliary	4 0 0	Dawlish	2 0 0	70l.	
Paddington, per Rev. J. Stratton, two Sunday-school Girls for orphans at Rarotonga and Vizagapatam	1 0 0	Plymouth, S. Derry, Esq. for Native School-mistress, Jane Derry	5 0 0	Gloucester, on account...	30 0 0
Union-street, Southwark, Ladies' Branch on acco. Mr. J. Hoppe, for the Chapel at Prospect, Jamaica	20 10 0	Durham.		Huntingdonshire.	
Bedfordshire.		South Aux Soc. per J. C. Hopkins, Esq.—		Kimbolton	8 7 6
Bedford, Howard Chapel for N. Tea. John Howard	15 0 0	Barnard Castle	1 10 4	Kent.	
25l.		Bishop Auckland	2 0 0	Sandwich	5 10 0
Cookham, W. B. for Native Boy	5 0 0	Darlington	21 6 5	Lancashire.	
Buckinghamshire.		For Nat. Children in India, Margaret Cumming, Agnes Hopkins, and James Reid Macadam ...	9 0 0	East Aux. Soc. on acco. 99	5 0
Wycombe Ladies, for So. Sea School	10 0 0	Staindrop	3 5 8	West Aux. Soc. ditto.....	200 0 0
		Stockton	4 12 6	Darwen, Rev.S.T.Porter	169 13 2
		For Nat. Tea. W. Merrefield	10 0 0	Middlesex.	
		Less exps. 17s. 6d.....	50 17 5	Mill Hill	18 7
		Durham, Mrs. Ornsby and friends	2 15 0	Monmouthshire.	
		Ladies' Working Society		Newport, Hope Chapel Sunday-school.....	2 8 0
				Northumberland.	
				Hexham, 1840, 1841, and 1842	14 0 0
				Morpeth	13 13 2

		£	s.	d.			£	s.	d.			£	s.	d.
Mrs. Nicholson	.....	5	0	0	Ditto, for School at Kundall	.....	5	0	0	For the support of David, the Malagash Teacher	.....	15	0	0
18l. 13s. 2d.					For Ebenezer School, in Africa	.....	10	0	0	Missionary Basket, for education among the Sichuana	.....	5	0	0
<i>Oxfordshire.</i>					Legacy under the will of the late Mr. T. Smith, less duty	.....	360	0	0	For Nat. Girl, M. J. Ward	.....	2	0	0
Henley-on-Thames, on account	.....	30	0	0	Carr's Lane	.....	458	5	4	Mr. W. Rowntree, for Nat. Schools	.....	1	0	0
Witney	.....	16	13	0	For N. Tea. Rowland Hill	.....	10	0	0	73l. 4d.				
<i>Rutlandshire.</i>					Miss Jesson, for Wid. and Orphan Fund	.....	1	1	0	Rillington	.....	6	15	0
Ketton	.....	3	10	5	King-street	.....	39	2	0	<i>WALES.</i>				
<i>Somersetshire.</i>					Livery-street	.....	35	7	4	Wrexham Aux. Society—				
Bristol Aux. Soc. per R. Ash, Esq.	.....	753	3	9	Legge-street	.....	3	7	4	Public Meeting	.....	15	7	0
Second donation, from a Friend, per Rev. T. Jackson	.....	30	0	0	For N. Tea. J. B. Sibree	.....	10	0	0	Tea Party	.....	3	15	0
Bath, a friend to Missions, per Rev. John Owen, the produce of jewels sold in India, including interest	.....	663	0	0	Lozell's	.....	23	3	6	Pen-y-bryn branch	.....	8	13	6
Frome, Zion Chapel	.....	32	12	6	Collection at Town Hall	.....	74	14	6	Chester-street do.	.....	7	0	0
Sabbath services	.....	19	15	8	Rev. Dr. Hoby	.....	2	2	0	Less exps. 2l. 12s.	.....	32	3	6
Public Meeting	.....	18	8	10	Rev. T. Morgan	.....	1	1	0	<i>SCOTLAND.</i>				
Maiden Bradley	.....	1	5	7	A propitiatory offering for bad times	.....	0	10	0	Forfarshire, S. F. F. first fruits of increase	.....	10	0	0
Horningsham	.....	1	5	6	Solihull	.....	5	0	0	Tarves and Craigdam, for N. Tea. James Craigdam, half-year	.....	6	0	0
Chapmanslade	.....	4	10	0	1,429l. 10s. 8d.					Peebles, for a Nat. Assistant in Caffraria	.....	11	0	0
Trudox Hill	.....	4	5	6	Wolverhampton	.....	67	7	11	Thurso, a Lady, per Rev. G. Robertson	.....	1	1	0
Less exps. 2l. 12s.	.....	79	11	7	For N. Tea. John Barker, and John Roaf.	.....	20	0	0	Glasgow, per Mr. G. Brown	.....	0	10	0
<i>Staffordshire.</i>					87l. 7s. 11d.					Helensburgh, per Miss Finlay, for two orphan girls at Salem	.....	6	0	0
Leek, on account	.....	20	0	0	Birmingham, the voluntary principle	.....	11	1	0	St. Andrews, Mrs. Briggs, for native boy at Berhampore	.....	3	0	0
<i>Sussex.</i>					<i>Westmoreland.</i>					Montrose, J.	.....	0	8	0
Angmering, Rev. J. Usborne, Rector	..... (A.)	1	1	0	Ambleside	.....	12	8	4	Woodside Parochial Association	.....	1	1	0
<i>Warwickshire.</i>					<i>Wiltshire.</i>					Rothiemay, a Friend to Missions, for the station at Peckham, Jamaica.	.....	1	0	0
Aux. Soc. per W. Beaumont, Esq.—					Salisbury, Rev. S. Sleigh, on account	.....	6	0	0	<i>GUERNSEY.</i>				
Birmingham, Ebenezer Chapel	.....	280	3	8	Ditto, for children at Benares	.....	7	0	0	Per Rev. J. S. Hine, on account	.....	70	0	0
Girl's Sabbath-school for Native school-mistresses, Sarah Mansfield, and Rebecca Dickinson	.....	20	0	0	13l.					<i>JERSEY.</i>				
For N. Tea. C. Glover, T. East, J. Hardy, J. Dickenson, J. A. Salt, J. W. Percy, and J. Hill	.....	70	0	0	<i>Yorkshire.</i>					Granville, Rev. P. Messervy, proceeds of a tea soiree	.....	3	15	0
Mrs. Glover and Miss Mansfield, for Fem. Education	.....	20	13	0	York, Ladies' Missionary Basket, per Mrs. Parsons, for Mrs. Jones's School at Chapelton, Jamaica	.....	10	0	0					
					Pickering	.....	16	8	0					
					Guisborough	.....	17	0	0					
					For Nat. Boy, Jackson	.....	3	0	6					
					Lamby	.....	20l.							
					Scarborough	.....	50	0	4					

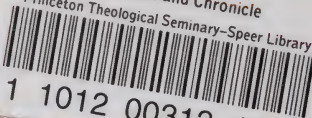
Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow, and at 7, Lower Abbey-street, Dublin.



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